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The Temple Artisan

NOVEMBER, 1914

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Mysticism, Social Science and Ethics

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.

The Temple Artisan

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No. 6

Behold, I give



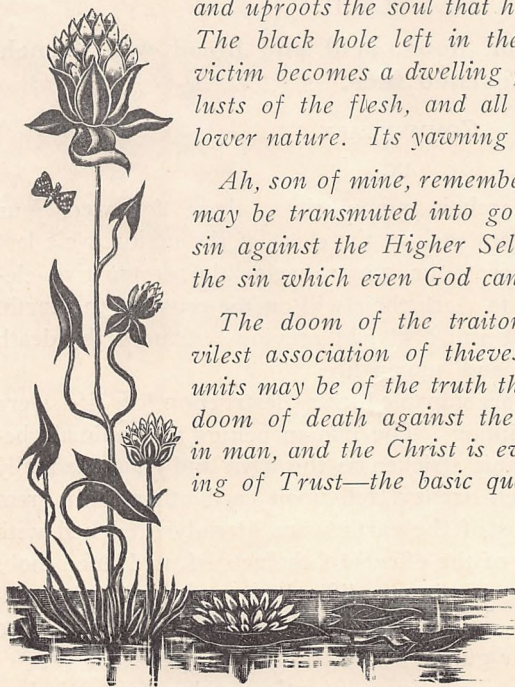
unto thee a key.

A DECREE OF LIFE.

As a lightning bolt blasts—strikes down, and uproots the monarch of a forest, leaving only a lifeless form and a black hole where hitherto interweaving streams of life energy had been meeting, embracing, and parting to gather nutriment for feeding trunk, branch and leaf, so the demon of disloyalty strikes down, blasts and uproots the soul that has been made its victim. The black hole left in the heart of that soulless victim becomes a dwelling place for the elementary lusts of the flesh, and all vicious qualities of the lower nature. Its yawning mouth is never satisfied.

Ah, son of mine, remember! Other spawn of evil may be transmuted into good, but disloyalty is the sin against the Higher Self—the sin against God, the sin which even God cannot forgive.

The doom of the traitor is death, in even the vilest association of thieves, however ignorant its units may be of the truth that life itself decrees the doom of death against the betrayer of the Christ in man, and the Christ is ever betrayed in the slaying of Trust—the basic quality of the soul.



PROPHECY.

The growl of the Lion has turned to the purr of a cat. The purr of the Cat has awakened a sleeping Snake which will strike its fangs into the heel of the Lion when the Lion turns to gather the spoils. The Ox has regained the seminals of a Bull. The Bull is pawing the earth to open the way for the fiery hosts. The Eagle has closed the wound in the Bear's left eye and loaned the Bear its wings for swift flight.

The Lion, the Bear, the Ox, the Eagle, the Bull and the Snake will form the Hexagon—the Sixth—from which the Square—the Fourth—will arise to build the Corner-stone for the feet of the Architect to rest upon.

THEOGENESIS.

Commentaries on the Nine Stanzas of Dzyan given by the Master Morya to the Temple of the People for the New Humanity.

STANZA II.

Sloka 5. "Fire and flood, acid and blood will drench the star with the blackened face."

COMMENTARY.

IX.

According to the archaic manuscripts, there followed four minor cycles of 1000 years each at the close of the major cycle last mentioned. During these four minor cycles the destructive elementals were permitted to work their will on the crust of the earth. The withdrawal of light and heat had previously caused the death of all vegetable, animal and human life.

The scenes which accompanied this destruction of life were beyond power of description. The human beings and animals became more and more panic stricken as the light and heat gradually disappeared and, in their frenzy, fell upon each other with great ferocity. Large sections of the earth were literally drenched with blood. When we think of the effects of the acts of maddened mobs even in this day and age, it is not difficult to understand the conditions which obtained among those earlier races as they faced death in such unfamiliar guise.

Interior fires broke forth from countless volcanoes and deep

fissures in the earth, as a result of the release of pressure previously sustained by the energy of sunlight; and all the inflammable works of nature and man were destroyed, while the streams of fire played over the surface of the earth.

When the work of the fire elementals was at its height, the underground waters broke their bounds and poured forth over the earth, forming seas and rivers in sections where formerly there had been only dry land. Where underground rivers had been flowing over great beds of different organic compounds, acid and alkali in character, the waters had been strongly chemicalized, and naturally there were deposited other beds of like character when the waters subsided.

While the foregoing commentaries on the Second Stanza give some exoteric explanation of the phenomena occurring during the four minor cycles, there is also an esoteric explanation which takes one into the field of symbolism.

Fire as flames, water, acid and blood symbolize four very important features of initiation, representing the four lower of the seven universal principles and are indications of the journey of the soul through the four planes of manifestation in search of liberation from bondage to matter.

Esoterically, the word *acid*, as used in this sloka, indicates the state of purgation—the process of purification—which the soul passes through after death in separating from the astral body. It is by means of disintegration that any one phase of matter is enabled to separate from any other phase of the same compound, and the various acids play a large part in such disintegration. The substance of the astral body, interpenetrating as it does every molecule of physical matter, is merely a more tenuous, elastic and finer grade of matter than that of the physical body. As material acids eat into and therefore separate the cells of flesh in the case of a physical body, so do the effects of anger, hatred, malice and other evils in the form of forces eat into and thus disrupt the lower astral body. The said forces are of similar nature to the acids of the material plane. In the process of disruption other forces of different character are generated and released as a result of the action of sorrow, repentance and aspiration, for the purpose of accomplishing the purgation and the freeing of the soul from its bondage to astral matter.

“The star with the blackened face” is our earth. It is the only planet in this solar system that is dependent upon carbon for the manifestation of its various forms of life expression. The crust

of the earth is its "face," and the vast quantities of carbon in the atmosphere and the carboniferous deposits scattered throughout the various strata of the earth have, figuratively speaking, blackened its face, thus distinguishing the earth from other planets. Carbon and sin are interchangeable words in symbolism.

Esoterically, carbon is the symbol of "original sin"—the "fall of the Angels." According to the philosophy of the Wisdom Religion, the "fall of the Angels"—the Devas or Gods, was in reality the incarnation of the Sons of Mind—the Manasa Putras—in the bodies of the mindless men of the third root race. By endowing primitive man with mind and therefore with the power of conscious disobedience to law—hitherto an impossibility—it was made possible for the element of carbon to solidify on the physical plane. While the element of carbon always existed in a latent state, it could not solidify and take form until conditions were made for its manifestation, and the third root race made such conditions. In its last analysis, carbon is one of the forty-nine fires.

B. S.

THE WINDOWS OF THE SOUL AND THE FIRE ELEMENTALS.

TEMPLE TEACHINGS. OPEN SERIES, No. CXLVII

The universal Soul gazes out through many windows and doors of the palace, commonly termed Life, windows which look upward and downward, outward and inward; windows which open upon the unending vistas of light and love we call God and heaven; doors which open upon the dense, unyielding, massive piles of matter, which in consociation we term the material plane. And the windows and doors are wonderful objects of superhuman skill. The tiniest hard shelled seed of plant or tree, the soft shelled seed of animal and human life are the shuttered windows behind which each individual life lies hidden at some period of time, waiting the touch of the brooding soul, to spring into activity, tear down the shutters, fling the window open and burst out into the open, an imaged form of a Son of God.

If you would catch a glimpse of that marvelous being, the Soul of the universe, look closely into the eyes of the men and animals you contact, for through no other lenses can you catch such perfect visions of the operations of that Soul, its possibilities, and its yearnings. The answers to all the paradoxes and puzzles

of life are concealed therein, and may be revealed to the one who can seek with wise understanding and unselfish motive. The vagaries of the human mind, the animal instincts of man may conceal themselves behind the shutters of other organs of sense, but not behind the shutters of the eyes. They are wide open windows which always permit the ingress of the searchlight sent out through the eyes of some other soul who has learned to seek wisely, patiently and lovingly for a glimpse of the sister or brother soul looking out from behind those windows. Other features of the human body may possibly deceive, but to the Initiate or advanced disciple, the eyes of another are like the pages of an open book, revealing by their high and low lights, and in the depths of those wells of truth commonly called the pupils, the possibilities of the soul behind them.

No amount of effort or training can extinguish or change those lights, or hide the reflections constantly changing form in those depths. The lights grow in intensity and power of reflection from youth to middle age, when they begin to grow dim, but they are only totally extinguished at the beginning of the last long sleep,—and even then the power is only transferred to the eyes of another plane or state of existence.

The time was when man had only one such window of the soul, but not only all the light and power which is now visible in the twin eyes, but also the more intense light and power, now only active in the interior organs of vision in the case of modern man, was concentrated in that one eye. The guardians of that light and power—a high order of the fiery elementals—were recognized and controlled by the soul of which they were minor parts and were instrumental in producing the flashes of fire which at the command of will could destroy lower forms of life.

You have much to learn of the power and offices of the fiery elementals. For instance, combustion seems to be a simple process to you. You see some inflammable substance reduced to ashes and the fire which consumed it die out, and you naturally think that is the end of both substance and fire. But it is not the end of either the fire or substance. Just as the fiery elementals came forth to do the bidding of those who had power to command them by means of ignition, so they return to their own habitat when their offices are completed for they are indestructible.

Every molecule of inflammable material is an individual environment for an indwelling fire elemental, and whether or not it is called forth into active service while in that environment by means

of friction or ignition, it matters not, the result is the same. With the destruction of the inflammable substance the elemental loses its vehicle, and has no further existence on the material plane until it is again embodied in some other form of matter.

The ancients knew as the Initiates of today know of the power and purpose of these infinitesimal conscious lives, and to them they are sacred. No fire was ever lighted by the seers of old without an appropriate ceremony. This ceremony was instrumental in uniting the consciousness of the elementals with the consciousness of the seer in a bond of mutual service. The sacrifice of their embodiments in such service was repaid by the one for whom the sacrifice was made, by assisting the elementals to regain embodiment in a higher order of life.

The priests of the modern Christian church have but little knowledge of the real purpose of the lighted candles upon their altars and beside their dead, and the laity are even more ignorant. The practice is as old as is the material world, and is still continued by the Initiates to whom the ceremonies connected therewith are as sacred and the purposes to be served are of as much importance now as they ever were.

The fire elementals are more intelligent than are the water, earth, and air elementals, and while the last three mentioned are subject to any human being who has been made their master, the fire elementals are absolutely uncontrollable, as far as the rendering of individual service is concerned, by any save the Initiates. One of the chief offices, and the office which is now and has always been sought for with more pertinacity than any other by both ancient and modern Initiates is the office of guardianship to the Sacred Fire of the Temples of Initiation, and it is believed that a circle of fire, or some other figure outlined by fire elementals will protect any object or person entrusted to their care.

When their guardianship is disturbed or broken down by any extraneous force, the fire elementals exert all their power to destroy the person or thing that has been used as a weapon for that purpose, and it requires all the power and influence of the Initiates to protect a disciple who has ignorantly or viciously been instrumental in preventing the said elementals from carrying out their trust.

An altar is the most sacred thing in the material universe to a true Priest or worshipper. Its defilement the worst sin that can be committed, in their eyes; therefor in the past the fire elementals were called upon to guard both home and temple, and some inflam-

mable substance which was their natural habitat, was made into forms which, when ignited, would call forth the elementals to the duty assigned them, though they were, hidden by flames from mortal view. The same races of elementals were called upon to guard the dead from profanation.

The belief in the sacredness of the family hearthstone in olden times led to belief in the visible presence of the elementals called forth in the burning of inflammable materials.

It is because of the wilful and ignorant calling forth of the fire elementals, without their consent and co-operation, that they are so difficult to control by man. The destruction of their embodiments rouses them to fury when no effort is made to assist them to others by working in conjunction with them, as is done by the Initiates; and the selfish use and squandering of the natural forces, stored in combustibles, is bound to bring a terrible fiery karmic action upon mankind.

And yet the first lesson in the occultism of Fire is very simple. If a disciple of the White Lodge would always remember just what he is about to do when igniting any inflammable substance, and concentrate upon a definite thought which includes gratitude for the service to be given, and desire to render equal service, he would make a bond between the elementals confined therein and himself. The thought would take form on the astral plane, and furnish new astral environment for the released elemental. As man by means of nature's materials may furnish exterior homes, according to a thought plan, so may he help these infinitesimal lives to furnish their environments; that is, help them to gather from nature's finer forces whatever they first need for securing new embodiments—new forms in matter. Like man, they object to being evicted by force.

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EDITORIAL MIRROR.

In this great Messianic cycle fast culminating to its supreme fruition, we may expect all kinds of upheavals in the world and in society generally.



This applies not only to the physical planes of being, but also to the spiritual, mental and moral ones, thus affecting humanity fundamentally in all fields of life and activity.



As we get nearer to the Sun, or it to us, we receive more light and life and we must attune our being to the higher vibrations, or congestion and explosion results.



So, as the force of the Christos impinges more and more each year on the aura of the earth—gets nearer to the earth plane, humanity is bound to be stirred, on the inner planes trying to align and attune itself to the higher forces as the iron filings respond to the pull of the magnet as it is drawn over them.



The Christos force is the Spiritual Magnet and the pull is to polarize to it the unit of humanity, nation by nation and race by race.



In the effort, some races—iron filings—get in the way of others and there is confusion for a time, but the Great Law knows its business and the knots will be untangled in time.



All human institutions at these times not basically true to nature and the divine order are overthrown or tend to be overthrown.



In this age the forces are fast making to do away with wars between nations and races. Wars there will be in some set of terms as on the mental and other planes, but it would seem as if

the time were about over for physical wars—wars in which nations use terrible engines and weapons of destruction against one another.



Therefore, if this time has arrived in this Messianic era, we can readily believe that the great war of the present is a necessary precipitation of material forces to get them out of the way and that in reality the Logos of the planet is seeking to do away with wars, making this war a war against the future possibility of war.



The very dreadfulness of this war, the numbers engaged in it—three-fourths of the total area of this planet being involved—when one counts territory, shows that it is not a mere local affair, but a planetary cataclysm. And out of such a cataclysm there is no question but that the Regent of our Planet will bring forth a higher and more truly civilized state of being, for all future time. It is preparing the way. In 1928 the Supreme Fruition of the cycle will be made manifest.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 119

BUILDERS OF LIGHT.

SCENE 1—Continued.

Master's voice, from behind scene:

“Daughter of Light, from within,
 Bid the angels, red, violet, and blue,
 Come forth at once!
 Bring forth the royal purple's hue,
 The yellow and the gold
 To girdle the earth with a diadem
 Of glory yet untold;
 That shall crown thee queen of a new-born realm,
 And bring again to me,
 The life-sparks shed on the way to earth,
 The New Humanity.”

Angel speaks to herself:

“I will call the Life Winds,”
 and in key of Mi, intones:

"Life Winds,—come ye forth to birth,
From out the celestial voids,
Enwrap the earth."

Six children, each dressed in one of the standard colors and each with an unlighted candle of the same color in hand, dance in and take a point on the star, seating themselves on the floor.

Angel, pointing to yellow robed child, says:

"Here is the home of an angel bright,
Come forth, make radiant this point of light,
That the Father's children may find their way,
To the home of Love in effulgent day."

Child of Yellow Ray answers, while going to Angel:

"I come to light the yellow way,
The path of pain and sacrifice,
Where can I find the brightest ray?"

Angel:

"The light is within, afar, yet near,
Come to me for the ray so clear."

Angel, lighting candle child is carrying, says:

"Ray of yellow, shine clear and bright,
Dispel all evil with thy light."

Child of Yellow Ray returns to point and lights candle which is standing high on standard, then kneels.

Angel, pointing to Indigo Robed Child:

"Dark and dreary is the way,
Not complete is the yellow ray,
Angel of thought, and science, and sound,
Shine on the way that shall free the bound."

Child of Indigo Ray:

"I come to Light the Indigo Ray,
The Path of deepest thought alway.
Where can I find the light?"

Angel: "The light is within," etc.:

"Ray of Indigo, shine clear and bright,
Dispel false thoughts with thy light of might."

Child of Indigo Ray returns to point.

Angel:

"I bid the Nature Child awake,
And to all creatures
Pure forces take."

Child of the Green Ray:

"I come to light the Path of Nature
With cooling shades of green,
Where can I find the light
To mine eyes as yet unseen?"

Angel: "The light is within," etc.:

"Ray of green shine clear and cool
And with the Heart of Nature rule."

Child of Green Ray returns to point, etc.

Angel:

"Language, science, and nature are lighted,
Mechanical insight must now apply them.
Child of Mechanics! Come forth!"

Child of Red Ray:

"I come to light the mechanical line
With power of the rosy ray sublime.
Where can I find the light?"

Angel: "The light is within," etc.

"Ray of red shine clear and strong
And with power of love undo all wrong."

Child of Red Ray returns to point.

Angel:

"Child of Art, we need thee for thy grace,
Come to glorify our race."

Child of Violet Ray:

"I come to light Violet Path,
The path that beauty feels,
That we may know the high ideals.
Where can I find the light?"

Angel: "The light is within," etc.:

"Ray of Violet, shine full and true,
A world adorning through and through."

Child of Violet Ray returns to point.

Angel:

"Arouse ye, Child of Home:
Give forth the life of thy orange ray,
That all the angels of light may hover near,
And find the way."

Child of Orange Ray:

"I come to light the orange ray,
That I may put love into the children of earth.
Where can I find the light
To give to home a richer birth?"

Angel: "The light is within," etc.:

"Ray of Orange shine through and through
The darkened homes of earth to lighten,
That thy life may in splendor glow,
The whole dark star of earth to brighten."

Child of Orange Ray returns to point.

Angel, surveys all points, and says:

"O, Master, all the points are filled with light,
And humanity's star now shineth bright."

Master, in key of Sol, intones:

"Then girdle the earth with a diadem of glory yet untold,
The birthright of races soon to come in cycles as yet un-
rolled."

Children:

"We will crown thee queen of a new born realm
And bring again to thee
The life sparks shed on our way to earth,
The New Humanity."

Songs: "Angel of Light," "Build the Temple."

Curtain; end of Act I.

(To be Continued).

THE CAULDRON OF THE GODS.

By JOHN O. VARIAN.

ACT II.

As Oma sings within Eternity, the Central Sun commences to develop in the centre of the great Plane of Moy Slaughter, that is

Adoration, the Mystic Land. Gradually as the cycles swing, this centre of light changes into a great Cauldron, showing the green flame of intelligence through all Infinitude.

Daga sings:

For ages I have wandered through the myriad roads,
I have passed all their confines in the stress of my search,
Sub-conscious I dreamed and traveled and fared,
I desired, I craved in Dominu's sea;
From the breast of my Mother, from Dana's wide tide,
I came hungry away for I craved and desired—
A dream of a dream in my soul lay concealed;
Sub-consciousness where is the food of thy being?
Green is the flame of the Cauldron to be,
Green with the self of the great starry sky
Let me drink at thy brim where sub-consciousness dies,
For that craving is on me to know what I know,
To think what I think and to do what I do.
Beneath my desires, I swing and I sway,
And they be the thinking and dreaming of Lir;
But I would be king of their will and their way—
I crave now the Green Flame to quicken my fire,
I crave the great Cauldron to nourish my soul.

As the Daga sings, the Cauldron Sun becomes more distinct and vital in the centre of the Plane and all Cosmos sings also. Chant by Daga, god of the Life Music; Caibri, poet soul; Dominu, the middle deep, and Dana, the mother of all Form.

The changes change and the ages depart,
Where oneness was all in the sweep of our will,
Instinctive we moved, sub-conscious we wrought.
Now cometh the cycle of willing our ways, of dreaming our dreams;
Let the Light shine in the Deep and the Dark;
Let the Light shine in the Vast of the night;
Let the Light shine with the gleam of our dream.
Mananan we call thee to the changing of days,
Come to the changing, Mananan McLir,
Let thy galloping horses with white flowing manes,
And fire eyes shining and breath flaming far,
Have their own power of going, have their own power of moving,
The Cauldron is growing, come, help in its building.

Mananan at the head of his charging riders comes galloping through the ages over the great Plain of Oma, singing, and all his riders sing with him.

Mananan :

Awake now, all ye, for the Mind has its day,
And its time and its hour in the shifting of years;
Come ye forth in the Sun, ye children of Lir,
Now we must be drinking the cup of the Grail,
By the fire of the Cauldron we must strengthen and grow,
We must be now at waking for the Mind has its day.

The Riders of Mananan sing :

We are the fires that guard the Highway,
We are the forces that move through the void,
That build up the Cosmos,
That cause all the changing,
That impel all growing.
Through all things we move,
In all things we bide,
Our white manes toss high,
In the waves of the sea,
And our fiery eyes can be seen in the hills.

Mananan's Riders cover the whole plane and form themselves into companies circling round the Central Sun and gallop westward over the plane of Oma, whose shores are as wide as Imagination and whose sky is as high as Aspiration, and whose depth is as deep as Inspiration. The Sun Cauldron of the gods becomes larger and more radiant in the centre of the plane, and its sound is heard thrilling through all things, and a feeling from it goes outward awakening the beauty of nature.

TEMPLE ACTIVITIES AND NOTICES.

The Book, "From the Mountain Top," is now out and on sale.

This is a wonderful book in more ways than one. The externals of printing and binding correspond fittingly with the high character of the contents, with the voice of the Masters speaking within its covers. The book contains 278 pages and is artistically bound in blue and gold. The book is not only a credit to the Temple, but to the executive and artistic ability of Mrs. Briggs,

our sister, to whom was delegated the task of finding a good printer in Chicago and of supervising the entire work of publishing the book. Containing as it does all of the first page articles printed in the TEMPLE ARTISAN since the magazine has been in existence, it is a compilation of inestimable value and going forth at this time must permeate the aura of humanity with a high and uplifting Lodge force for good. Many messages in the book show the why and wherefore of what is now happening in the world, also prophecies of the future of humanity as events and forces unfold. The book may in truth be regarded as a Secret Doctrine in terms of Devotion and must take its place as the most important contribution to the mystic literature of the age since the Voice of the Silence was given out by H. P. B.

As a Christmas gift there could be nothing better. The price is \$1.50 per copy postpaid. May be ordered from the Halcyon Book Concern, Halcyon, California.

* * * *

An interesting Hallowe'en party was given by the Halcyon children on October 30. Many children from Oceano participated and an enjoyable evening spent by all.

* * * *

Temple Builders' lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Ten cents for lessons. \$1.50 for songs and lessons.

* * * *

Members are reminded that October is the period for the payment of annual and semi-annual dues. Prompt remittance of dues is helpful to the Centre, permitting settlement of outstanding debts, for printing, postage and other inevitable expenses in conducting the work.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe

and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison.

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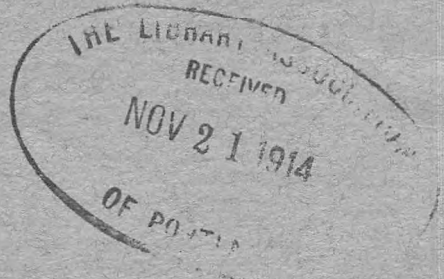
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